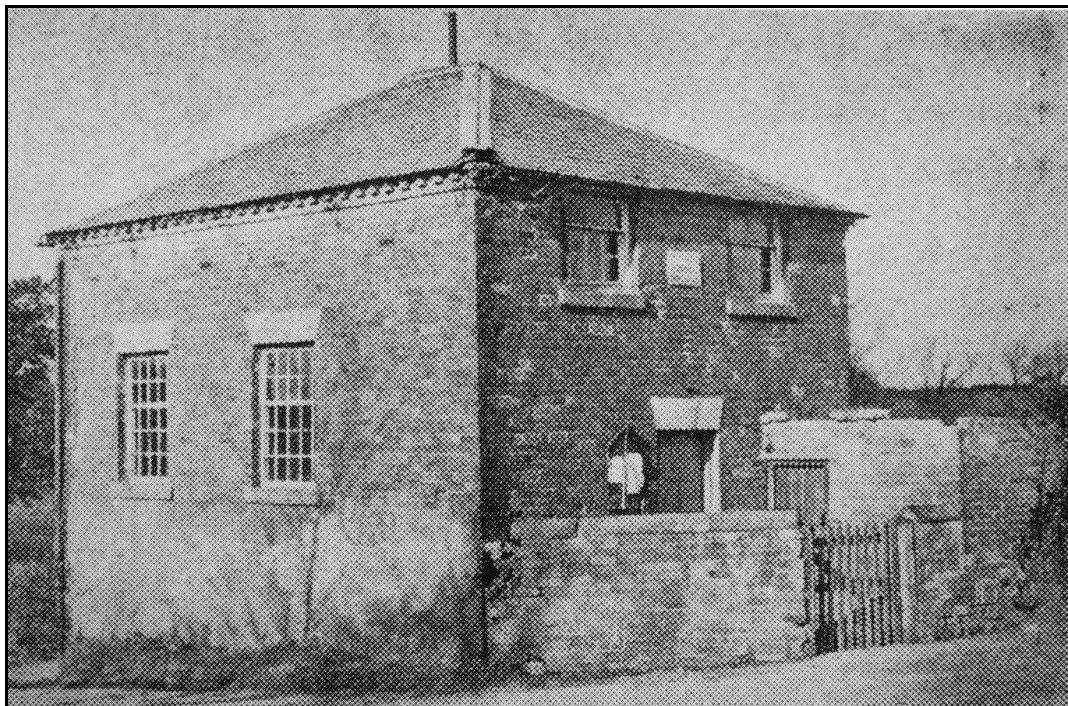


**A HISTORY OF OSGATHORPE WESLEYAN
METHODIST CHAPEL 1829 - 1962
(INCLUDING SUPPLEMENTARY INFORMATION)**



**The Wesleyan Methodist Chapel built in 1835 on the corner of Chapel Lane
opposite Snarrow's Lane**



The site of the former chapel

**BY SAMUEL T STEWART -
UPDATED DECEMBER 2023**

PREFACE

The area covered by the author's website in NW Leicestershire was well blessed with Methodist Chapels (either of Primitive, Wesleyan or Reform denominations). Only one, the Wesleyan Reform chapel in Griffydam (Chapel in the Valley) now survives as a place of worship. Most have been converted into residential buildings unlike Osgathorpe, which was demolished. The author felt that providing sufficient information was available on these once vitally important pillars of the community, it should be recorded for future generations.

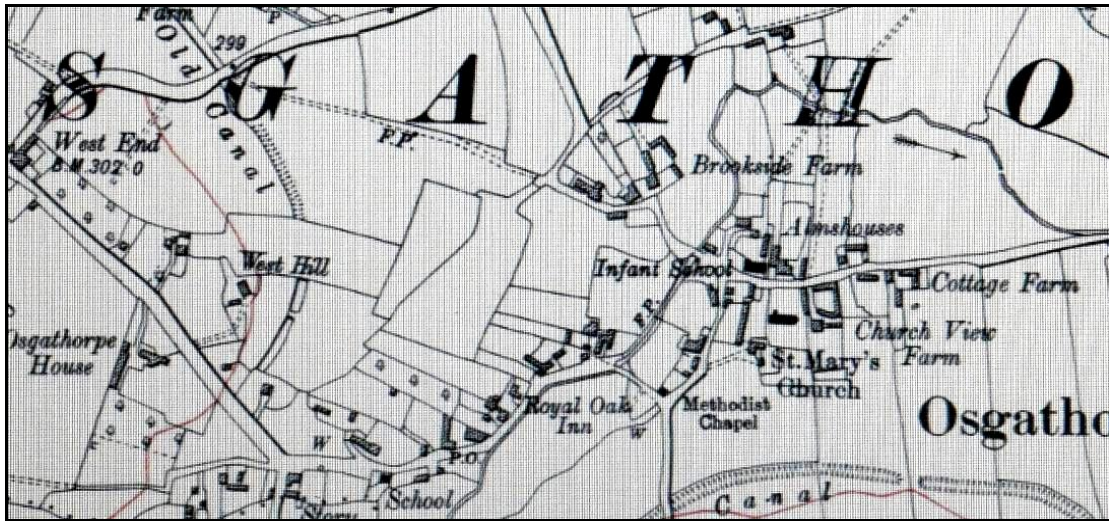
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LOCATION OF OSGATHORPE CHAPEL



Extract from 1925 25 inch O/S map showing location of chapel
at centre / bottom

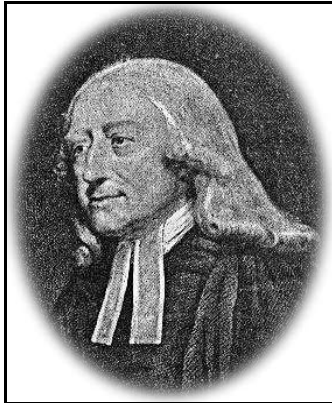


View from Main Street with the chapel in the distance on the RH side



Chapel Lane c.1930 (taken after electricity came to the village)

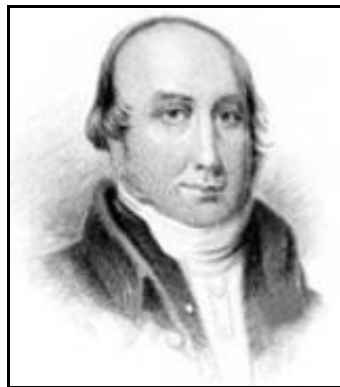
THE DEVELOPMENT OF “WESLEYAN” AND “PRIMITIVE” METHODISM IN LOCAL AREAS INCLUDING OSGATHORPE



John Wesley
1703 – 1791



Hugh Bourne



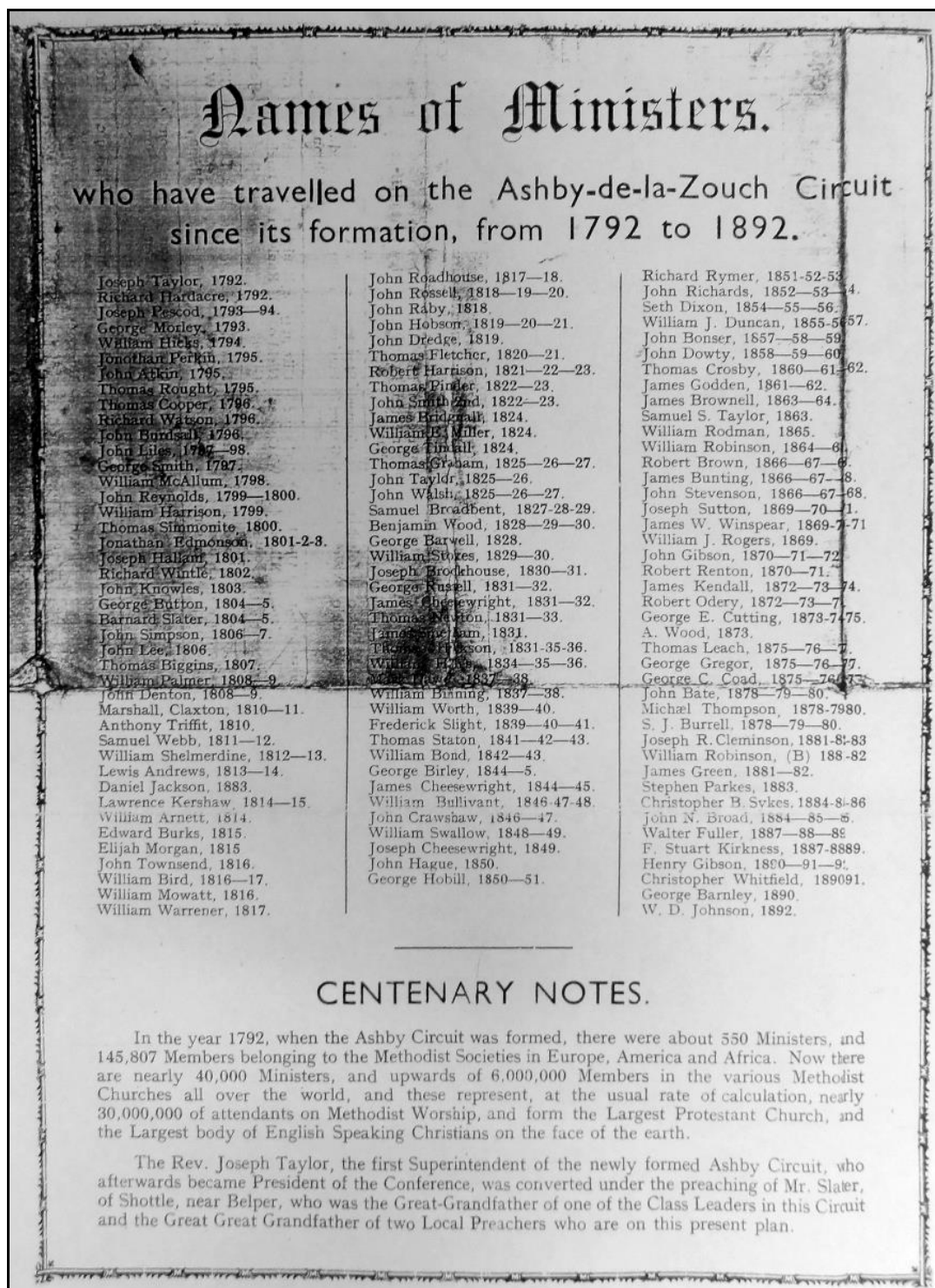
William Clowes

In the Methodist Recorder dated 1898, it mentions that John Wesley's brother Charles, as early as 1743, and possibly earlier, ***“had preached the gospel to the poor at Cole Orton, who heard it with the greatest eagerness”***. It was recorded in the Methodist magazine of 1825, that John Wesley held a service in the fields at Griffydam in 1743, even before the Wesleyan Chapel itself was built. John Wesley preached at Griffydam Chapel on at least two occasions – the second being on July 19th 1779 at the new chapel when it was only one year old.

Methodism has its roots in eighteenth century Anglicanism. Its founder was a Church of England minister, John Wesley (1703-1791), who sought to challenge the religious assumptions of the day. Wesley was a High Church Tory Clergyman, whose methodical system for obtaining personal salvation, was never meant to become a separate religious denomination. His preaching of evangelical revival was to revitalise the Church of England, and it was only because the Anglican Church did not accept his ideas that Wesley broke away. Wesley's impetus was his belief in salvation for all men, and he would preach this whenever and wherever he went. His travelling preaching was the cornerstone of his Ministry.

The formation of the early Methodist societies in the early 18th century was brought about by those who had heard Wesley's preaching, so Methodism was always a movement in which the momentum came from the people involved. The Wesleyan Methodist Church was set up within Wesley's life-time and remained under his autocratic control until his death in 1791. In 1792, the “Ashby-De-La-Zouch Circuit”

was formed, and this eventually became the controlling organisation for Primitive and Wesleyan Methodism over a wide area covering villages such as Griffydam, Staunton Harold, Swebstone, Whitwick, Coleorton, Swarkstone, Osgathorpe, Tonge, Ibstock, and so on. A copy of the old document below gives a list of Ministers who travelled on the Ashby circuit for 100 years from 1792 to 1892. Quite amazing !!



Although Wesley declared, "I live and die a member of the Church of England", the strength and impact of the Methodist movement made a separate Methodist body virtually inevitable. In 1784, Wesley gave legal status to his Conference, the "Yearly Conference of the People called Methodists", which moved towards the legal

separation of Methodism from the Anglican Church, and ensured the continuation of the Methodist movement after his death. He also ordained ministers for America, where there was a drastic shortage of clergy to administer the sacraments, following the War of Independence. The Bishop of London had refused to ordain ministers for this purpose, and Wesley felt he was forced to act. Disputes about the status of the travelling preachers, and the administration of the sacraments were resolved by the "Plan of Pacification (1795)", four years after Wesley's death, which was a decisive break with the Church of England. For the first time, Methodists in Britain became legally able to conduct marriages and perform the sacraments.

The **Primitive Methodists** were a major offshoot of the principal stream of Methodism – the **Wesleyan Methodists**. In the early decades of the 19th century, there was a growing body of opinion among the Wesleyans that their Connexion was moving in directions which were a distortion of, not to say a betrayal of, what John Wesley had brought to birth in the 18th century. In 1808, a Methodist lay-preacher **Hugh Bourne**, became the catalyst for a breakaway, to form the Primitive Methodists, resulting in him being expelled from the movement. **William Clowes**, at the age of 24, had a long lasting conversion after attending a Wesleyan Methodist love feast (communion service) on Jan 20th, 1805. From that time, he grew rapidly in his new found faith, and soon became a Wesleyan Methodist class leader. He joined with Hugh Bourne and others in promoting open air camp meetings from 1807 onwards. Because of his involvement and commitment to these events, he was expelled from the Wesleyan Methodists in 1810. This expulsion resulted in Clowes and Bourne beginning a separate movement, which took the name **Primitive Methodists** in 1812. Their followers then became known as Primitive Methodists. These "open air" preachers were known as '*Ranter Parsons*', *because of their enthusiastic preaching*.

The Primitive Methodists differed from Wesleyan Methodists in several regards, including the encouragement of woman evangelists. Both Wesleyan and Primitive Methodist communities grew rapidly during the 19th century. It was from among the Primitives, that many Trade Union leaders emerged towards the end of the century. The Methodist Church wasn't without its internal schisms. Another major Methodist branch was the United Methodist Church, which itself was formed from earlier mergers of smaller Methodist groupings. It joined with the Primitive Methodists and Wesleyan Methodists in 1932 to form the present Methodist Church in Britain.

"Primitive" was probably used to clarify their self-understanding that they were the true guardians of the original, or primitive form of Methodism. The sorts of issues which divided the Primitives and the Wesleyans were these:-

- The Primitives focused attention on the role of lay people.
The Wesleyans developed a high doctrine of the Pastoral Office to justify leadership being in the hands of the ministers.
- The Primitives stressed simplicity in their chapels and their worship.
The Wesleyans were open to cultural enrichment from the Anglican tradition and more ornate buildings.
- The Primitives concentrated their mission on the rural poor.
The Wesleyans on the more affluent and influential urban classes.
- The Primitives stressed the political implications of their Christian discipleship.
The Wesleyans were nervous of direct political engagement.

- The Primitives encouraged women Evangelists

Taken from the “Proceedings of the Wesley Historical Society” by Doctor Colin P Griffin:-

Methodism exerted a significant influence not only upon the social and spiritual life of the Leicestershire and South Derbyshire miners, but upon their economic and political activities also. In this coalfield as in others, there was a close connexion between the Methodists and the emergence and development of mining trade unionism, since it was from amongst the ranks of professed Methodists that the most prominent trade unionists appeared.

As early as June 1817, a South Derbyshire magistrate, Thomas Beaumont, informed the Home Office that an application had been made to him from several respectable gentlemen relating to the expediency of suppressing certain religious meetings which have recently been held by a religious sect, who call themselves (and not applicably) Ranters. These meetings are held in the open air, in the streets and the lanes of the villages, or Commons or other wastes and are attended by thousands of *the lower orders of the people*, and lately are so much increased that we cannot but be apprehensive of the consequences.

Beaumont asked for authority to suppress the meetings and prosecute anyone found attending them, since the meetings formed a working class body which might be easily directed into other channels than the strictly religious.

THE DEMISE OF METHODISM

One of the most important facets of Methodism was the social life which it provided for its members, and of course, in the earlier days, little social life existed, apart from the public houses and the chapels. One of the most notable aspects of Methodist social life was the mixing of age groups which occurred in all activities. This strengthened the community spirit, and also meant that families mixed socially far more than they do today, emphasizing the family atmosphere of the chapel. The reasons for the demise of Methodism in the twentieth century are self evident, but the First World War brought about the beginning of a serious decline in religious observance, and after the Second World War, when people started to become more affluent, and increased opportunities evolved for individuals, enthusiasm for Chapel life and organised religion continued to decline.

INTRODUCTION TO OSGATHORPE WESLEYAN METHODIST CHAPEL HISTORY

The following newspaper article is important in that it records there was a “Methodist Society” established in Osgathorpe before 1814.

Leicester Chronicle – January 15th 1814

The following charitable legacies left by the will of the late Mrs, Ann Moore of Osgathorpe, have been lately paid by her executor, the Rev. Thomas Beer, and afforded seasonable relief; 13/ to the prisoners in the county gaol; 7/ to those in the borough gaol; 20/ to the prisoners in Newgate; 20/ to the poor of Osgathorpe on “Old Christmas Day”; **and 20/ to the poor of the Methodist Society in Osgathorpe. (20/ is equivalent to £20)**

“Old Christmas Day” referred to was on January 6th, in addition to being the “Feast of the Epiphany”. When England and Scotland switched over from the Julian to the Gregorian calendar in 1752, 11 days were dropped to make up for the calendar discrepancy that had accumulated with the use of the Julian calendar.

Ironically, the Reverend Thomas Beer, the executor, was an Anglican church Rector of “All Saints church Long Whatton from 1788 to 1822.

The Wesleyan Methodist dissenter’s meetings in Osgathorpe would undoubtedly have been held in a “Meeting House” in someone’s private dwelling. We know that a “Methodist Society” was established in Griffydam before 1761 and there is no reason to doubt that a society would have been established in Osgathorpe at around this time also. In the 1818 Methodist Magazine, the author Jonathan Edmonson includes a brief memoir of the late Mr. John Hall of Tonge who was a member of the Methodist Society in that place for over 50 years. He includes the statement.....*Of those who stately worshipped God, in the house of Mr. Hall (at Tonge), honourable mention, may be made of John Massey, Thomas and Henry Smith, and John Farmer late of Osgathorpe.* Jonathan Edmonson was a minister in the Ashby Circuit from 1801 to 1803 and would have personally known many of the first converts. What a pity he didn’t make a note of dates in the memoirs! Jonathan Edmonson appears in the list of names of ministers who travelled on the Ashby de la Zouch circuit since its formation from 1792 to 1892 which appears later in the publication.

A genealogist who is researching the Farmer family of Osgathorpe records on the internet that John Farmer was a farmer in Osgathorpe and born c.1740 and a post on the same website also refers to him being a dissenting minister. I think we can be confident that this is the John Farmer referred to in Mr. Hall’s memoirs and would have been involved in the “Methodist Society” at Osgathorpe. It is believed that Hannah Farmer aged 69 and living at “Manor House Farm” in 1901 was a descendant of John Farmer. John Arthur Goodman, the son of William Goodman, both local preachers from Osgathorpe and members of the Wesleyan Methodist chapel married Hannah Farmer’s daughter Sarah and they and their 16 year old daughter Edith were living with Hannah in 1901.

BACKGROUND INFORMATION

The "Leicestershire History Our County, Our History – Protestant Non Conformity in Osgathorpe" website records that:- *Originally a Wesleyan Methodist congregation met in 1829, numbering some 30 people* (ROLLR. QS 95/2/1/81). A chapel in some form must have been built by that time, as the services are recorded on the following **1829 Ashby Wesleyan Methodists Circuit Preacher's Plan**. This could well have been on the same site as the new chapel built in 1835.

The chapel built in 1835 (1829?), is recorded as having 100 free and 29 other sittings. The only service on census Sunday in 1851 was held in the afternoon, and attended by 35 worshippers. The organ installed in the chapel was an "American Harmonium"

The 1829 plan shows that Osgathorpe held services on every other Sunday at 6.00 pm. (11th row from bottom) at that time. The author has also included 1898 and 1933 Ashby circuit plans, both of which include the Osgathorpe Wesleyan Methodist Chapel.

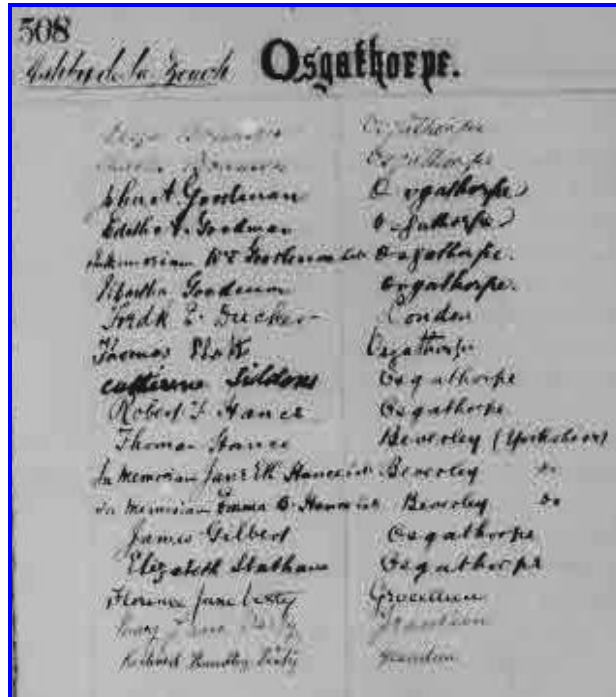
One interesting observation to be made on the following Wesleyan Methodist Ashby de la Zouch circuit plans for 1896, 1898 and 1933 is that there were 3 preachers on the Ashby circuit living in Osgathorpe, those being - William Goodman, John Arthur Goodman (son) and R. T. Hance. Robert Thomas Hance was the headmaster at the "Griffydam Wesleyan Methodist Day School" 1853 – 1914 for 26 years. He is buried in Griffydam cemetery. The school was attended by non – conformist children from as far away as Osgathorpe, Worthington, Coleorton and Swannington. A history of this school by the author of this book is on his website under Griffydam & Pegg's Green - subsection Education. A separate article on Robert Hance follows.

William Goodman was a cordwainer (shoe and boot maker), grocer, baker, local preacher, steward of the Wesleyan Chapel, village overseer and employer of cordwainer apprentices, and a separate article on him follows also.

William Goodman and his son John Arthur were appointed trustees, amongst others, of Worthington Methodist chapel on the 11th of April 1889. John Goodman also appears in newspaper reports of events at the Worthington chapel, e.g. he presided at the farewell meeting and presentation to Mr & Mrs Wardle in 1905. A Mr. Goodman, presumably John Arthur, is recorded as training the Worthington children for the Sunday School Anniversary in the same year. A newspaper article which appears at the end of this feature also records John Goodman trained the children's choir at the Sunday School anniversary at Osgathorpe chapel in 1898.

Osgathorpe Wesleyan Methodist chapel finally closed its doors in 1962. Apparently it was purchased by a local farmer and used as a potato store. What an ignominious end to a long tradition of Wesleyan Methodism in Osgathorpe.

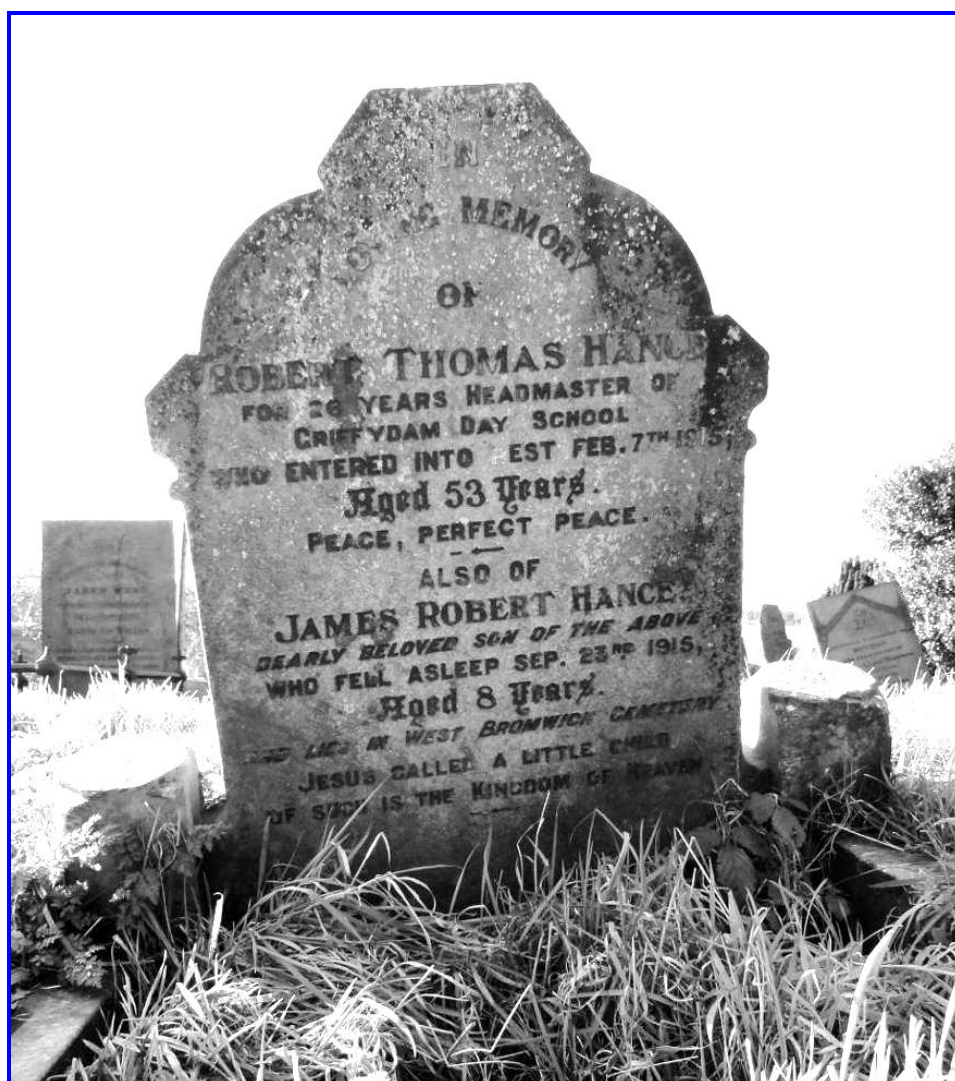
OSGATHORPE WESLEYAN METHODISTS HISTORIC ROLL



The above rather poor quality illustration is taken from the "Wesleyan Methodist Historic Roll" which comprises a unique set of 50 large leather bound volumes which are located in the archives at Westminster Methodist Hall, London. The volumes contain the names of over one million people who donated a Guinea (£1 1s.) to the Wesleyan Methodist 20th century fund between Jan 1st 1899 and June 30th 1904. Additional "In Memoriam" donations could be made for other loved ones etc. It is possible to identify 9 of the 12 names on this page who were resident in Osgathorpe at the time:-

NAME	PLACE	COMMENT
William Goodman	Osgathorpe	Husband of Martha
Martha Goodman	Osgathorpe	Wife of William
John Arthur Goodman	Osgathorpe	Son of William and Martha
Edith A Goodman	Osgathorpe	Daughter of John Arthur Goodman
Frederick Eustace Ducker	London	Husband of Agnes Kate Goodman
James Gilbert	Osgathorpe	
Thomas Platts	Osgathorpe	
Catherine Siddons	Osgathorpe	
Elizabeth Statham	Osgathorpe	
Thomas Hance, senior	Beverley, Yorks	Father of Robert T Hance, Junior
Robert T Hance, junior	Osgathorpe	Son of Robert T Hance, senior

ROBERT THOMAS HANCE 1862 – 1915



ROBERT HANCE'S GRAVE IN GRIFFYDAM WESLEYAN METHODIST'S CEMETERY

Robert Thomas Hance was born in Beverley, Yorkshire in 1862 to parents Thomas and Jane Elizabeth Hance who were aged 39 and 41 at the time. Evidence suggests that they were Wesleyan Methodists. Thomas was born in Beverley and Elizabeth in Leconfield, Yorkshire both in the East Riding. In 1871, Thomas was recorded as a groom and gardener, and in 1881 a general labourer, so they were clearly very much a working class family.

Robert had two older siblings, Emma and James, who were born in 1853 and 1857 respectively in Beverley. In 1871, Robert's brother James, now 14, was recorded as a pupil teacher, presumably at the local Sunday school.

By 1881, Robert Hance who was now 19 years of age was recorded as an assistant teacher at the Wesleyan School which is very significant and clearly led to his subsequent move to Osgathorpe, Leics.

By 1891, Robert was lodging with William Goodman and his family who were staunch Wesleyan Methodists at "Ivanhoe House" in Chapel Lane where Osgathorpe Wesleyan Methodist chapel, built in 1835, was situated. William, was a cordwainer (boot and shoe maker), village overseer and also a local preacher on the Ashby de la Zouch circuit. A tribute to William Goodman and his family follows on from this article.

Both the Goodmans and Robert Hance would have worshiped at the Osgathorpe Methodist Chapel of course.

Robert had clearly moved to Osgathorpe in 1889, to take up the post of master at the nearby Griffydam Wesleyan Day School which was situated within a short walking distance in the adjacent village of Peggs Green where he was headmaster for 26 years.

Like William Goodman, Robert Hance also became a local preacher on the Wesleyan Methodist Ashby de la Zouch circuit and an 1896 plan is appended at the end which features R.T. Hance's name in the column on the RH side entitled "Names & Residences".

As probate documents for Robert Hance give his address as Ivanhoe House, it can be assumed that he continued to live there following William Goodman and his wife's deaths. In 1901, he is recorded as living with a domestic servant by the name of Amy Chapman, aged 23, who was born in Osgathorpe.

By 1911, Robert, now 49, had got married to his wife Harriet Elizabeth (42) who was born in West Bromwich. They had a son James Robert who was aged 4 by this time and is recorded in the register for the National School in Osgathorpe as being a pupil there in 1912 at the age of five. However, he is recorded in the register for the Griffydam Wesleyan Methodist Day School at Peggs Green as being admitted there in 1914.

Sadly, Robert Hance died in 1915 at the age of 53. 1915 was a tragic year for the Hance family as their son James Robert died almost 8 months later, at the age of 8 and was buried in West Bromwich cemetery as presumably Harriet had moved back to her birth place shortly after her husband's death. James Robert's death is recorded on his father's gravestone. Probate of £491 11s. 1d. was granted to his widow.

The author's mother Agnes Stewart was taught by Robert Hance at the Griffydam Wesleyan Day School and related that the pupils used to say that "Mr. Hance makes you dance" as he always walked around with a cane in his hand and anyone who fell foul of him got a sharp rap with it.

WILLIAM GOODMAN AND HIS FAMILY OF OSGATHORPE – STAUNCH SUPPORTERS OF THE WESLEYAN METHODIST CHAPEL AND THE WESLEYAN METHODIST FAITH

The author has decided to include this tribute to William Goodman, who we can see from various records was clearly an important and respected person in the working village of Osgathorpe. William was the village overseer for at least 26 years (see the article on the election of village constables and overseers). As part of their many duties, the overseers of the poor were responsible for administering poor relief in the village. They collected the poor rate, from the villagers and then distributed the money to those in most need of it. They were required to present accounts each year of what money was raised and on what it was spent. The responsibilities changed through the passage of time.

William Goodman was also a non-conformist Methodist preacher on the Ashby circuit, as was his son (see the history of Osgathorpe Wesleyan Methodist Chapel, 1896 plan). He was also steward of the chapel.

He was clearly an astute businessman, combining being a cordwainer (boot and shoe maker), a baker and a grocer. He trained at least two apprentices to be cordwainers. William certainly appeared to live up to his name of "Goodman" as did the rest of the family, evidence suggests.

William, who was born in Knight Thorpe, near Loughborough (the census enumerator has made some mistakes in his various census records) is first recorded as being in Osgathorpe in the 1851 census as a twenty year old "Cordwainer Apprentice" articulated to Thomas Gilbert, a cordwainer, and also a farmer of 27 acres in Osgathorpe.

By the time the 1861 census was taken, William is married to his wife Martha aged 20 who was 10 years younger than him. She was born in Coalville. Being a non-conformist, their marriage is not recorded in the church parish registers. By this time, they had two daughters, Isabella and Elizabeth aged 2 and 1 respectively. William is recorded as being a cordwainer, baker and grocer employing 1 woman and 1 man.

By 1871, William and Martha had two more children, John (9) and Agnes (2), and he had employed a "cordwainer apprentice" named James Lakin, aged 20, who was born in Osgathorpe.

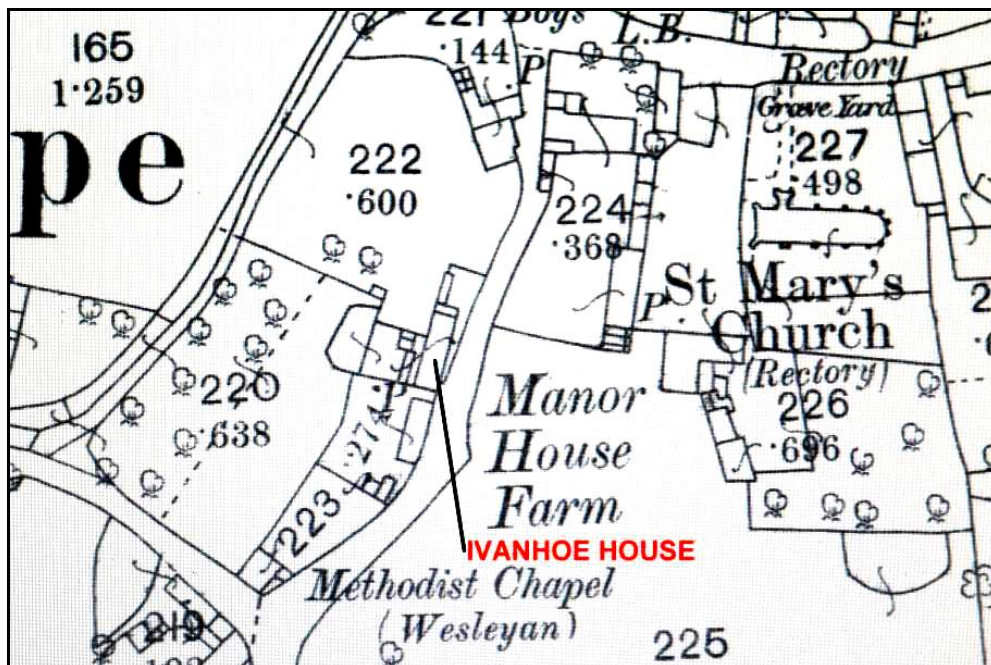
In 1881, they had another daughter Edith, aged 8. Only John (19), now a railway clerk, and Agnes (12) of their previous children are living at home. He has employed another apprentice cordwainer James Lander, aged 20. James was born in Loughborough and had been deaf and dumb from birth. This is further evidence of what a compassionate man William Goodman must have been.

In 1891, William now aged 60, is still listed as a cordwainer, grocer and baker. Daughter Edith is still living with them and she is recorded as being an elementary school teacher, probably teaching at the National School in Osgathorpe or the Griffydham Wesleyan day School. Their married daughter Elizabeth Parr (31) and her son William Parr, born in Alsager, Cheshire are now back living with William and Martha. She is recorded as being married and not a widow, but there is no mention of her husband. This was most likely a mistake by the enumerator. Interestingly, Robert T. Hance who features in the previous article is now lodging with them.

The enumerator for the 1891 census records their residence as "Ivanhoe House" situated on Chapel Lane (see the map below). From the location indicated on previous census returns, it seems that this had always been William and Martha's residence since they got married. The map below shows the actual location of the cottage in 1881.

William died in 1897 but was still preaching in 1896 as he appears on the Ashby Circuit 1896 plan. His wife Martha died in 1920 but was not living in Osgatorpe at the time.

There is no record of William and Martha in the 1901 census, however, their son John, aged 39 and still a railway clerk and local preacher on the Ashby circuit, is living with his wife Sarah, the daughter of Hannah Farmer, a widow aged 69, living on her own means. They have a daughter Edith aged 16. The enumerator has given their residence as Manor House, Osgatorpe.

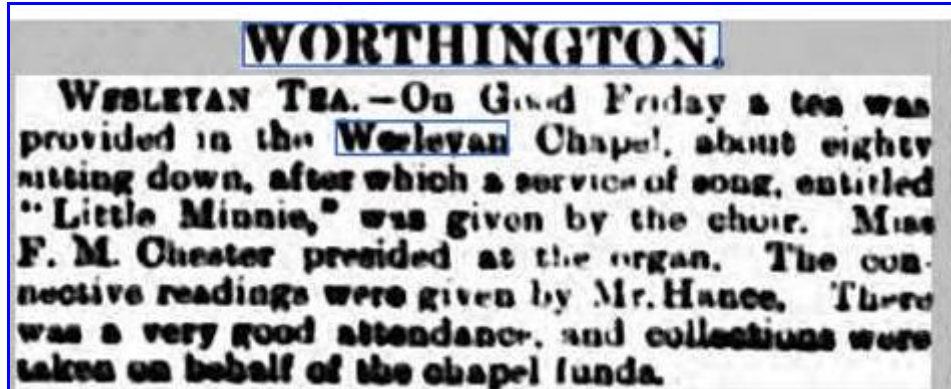


1883 issued 25 inch O/S Map showing the Goodman families residence at 'Ivanhoe House'. Also the location of the chapel on plot 223

THE AUTHOR RECOMMENDS THAT THE READER REFERS TO THE DETAILED STORY OF THE REMARKABLE GOODMAN FAMILY ON HIS WEBSITE UNDER OSGATHORPE - SUBSECTION PEOPLE

WORTHINGTON WESLEYAN METHODIST CHAPEL 1820 - 2023

The Burton Chronicle – April 20th 1911



Like William and his son John Arthur Goodman, it can be seen from the above 1911 newspaper article that Robert Hance also took part in activities at the Worthington Wesleyan Methodist Chapel. When one considers the size of this Chapel pictured below, it is hard to visualize how 80 people could be accommodated for tea in the chapel.

In 1892, it was realised that there was a problem. All the trustees appointed in 1833 had died so application had to be made to the Charity Commission to appoint new ones and on 11th April 1893 an Order was made to appoint new trustees. Amongst the 15 new trustees appointed were William Goodman and his son Arthur J Goodman from Osgathorpe.



Worthington Wesleyan Methodist Chapel (Originally Primitive Methodist).

The Chapel was built in 1820 and became a Grade II listed building in 1983. The stone above the door is engraved “Worthington Methodist Chapel A.D. 1820”. It originally had 80/100 free seats with room for a further 25 in the gallery. The 1851 Ecclesiastical census listed an evening service only, with 70 attendees. The building externally remains basically as it was in 1820 and it is one of the oldest chapels still in use.

**A DETAILED HISTORY OF WORTHINGTON WESLEYAN METHODIST CHAPEL
CAN BE FOUND ON THE AUTHORS WEBSITE UNDER WORTHINGTON -
SUBSECTION RELIGION.**

Wesleyan Methodist Church, Ashby-de-la-Zouch Circuit, 1896.

No. in Society	MONTH AND DATE	3	10	17	24	31	7	11	18	25	1	8	15	22	29	Names and Residences.
1	MORNING LESSON	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	8. SNOWDON, Mrs. J. H. 24
2	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	9. ST. JOHN, Mrs. J. H. 24
3	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	10. ST. JOHN, Mrs. J. H. 24
4	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	11. ST. JOHN, Mrs. J. H. 24
5	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	12. ST. JOHN, Mrs. J. H. 24
6	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	13. ST. JOHN, Mrs. J. H. 24
7	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	14. ST. JOHN, Mrs. J. H. 24
8	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	15. ST. JOHN, Mrs. J. H. 24
9	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	16. ST. JOHN, Mrs. J. H. 24
10	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	17. ST. JOHN, Mrs. J. H. 24
11	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	18. ST. JOHN, Mrs. J. H. 24
12	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	19. ST. JOHN, Mrs. J. H. 24
13	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	20. ST. JOHN, Mrs. J. H. 24
14	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	21. ST. JOHN, Mrs. J. H. 24
15	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	22. ST. JOHN, Mrs. J. H. 24
16	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	23. ST. JOHN, Mrs. J. H. 24
17	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	24. ST. JOHN, Mrs. J. H. 24
18	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	25. ST. JOHN, Mrs. J. H. 24
19	ASSEMBLY	1st 4, 124	2nd 6	3rd 10	4th 14	5th 18	6th 22	7th 26	8th 30	9th 34	10th 38	11th 42	12th 46	13th 50	14th 54	26. ST. JOHN, Mrs. J. H. 24

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OLD NEWSPAPER ARTICLES RELATING TO OSGATHORPE WESLEYAN METHODIST CHAPEL

Loughborough Monitor – April 13th 1865

WESLEYAN CHAPEL – OSGATHORPE

On Sunday, April 16th 1865, two sermons will be preached in the above place of worship, by the Rev. S. M. Brough, of Didsbury College. Services to commence in the afternoon at two o'clock and in the evening at six o'clock. – Collections in aid of the trust fund, will be made at the close of each service.

Leicester Chronicle - January 28th 1888

SERVICE OF SONG.

On Friday evening a service of song, entitled "Frozen to Death" was given in the Wesleyan Chapel by the choir, assisted by a few friends. The service was very attractive and listened to by a large and appreciative audience, the chapel being well filled. The connective readings were given by Mr. Ball, and the singing was very good, the solos being specially worthy of praise. A collection was made at the close to purchase music for the choir, and the service was a great success.

Burton Chronicle – June 23rd 1898

WESLEYAN SCHOOL ANNIVERSARY On Sunday, the anniversary services in connection with the above school were held in the Wesleyan Chapel, where two sermons were preached by Mr. Brigg of Castle Donington. The weather was everything that could be desired and the congregations were large, especially that in the evening, the little chapel being filled to almost overflowing. Special hymns were very nicely sung by the children and choir who had been trained by Mr. J. A. Goodman. Miss Lakin presided at the American Organ. At the close a generous response was made to the appeals on behalf of the Sabbath School funds, to which the collection will be devoted.

Burton Chronicle – June 27th 1912

SABBATH SCHOOL ANNIVERSARY - On Sunday last, the Sabbath School anniversary was held in the Wesleyan Chapel, when suitable sermons were preached in the afternoon and evening by the Rev. A. E. Gardiner, of Measham. The children sang special hymns in good style, Miss F. C. Lakin presiding at the American organ. The collections were in aid of the Sunday School funds.

Melton Mowbray Mercury & Oakham & Uppingham News - Nov 27th 1913

OSGATHORPE DOUBLE WEDDING

An event unique in the history of the village took place at the Wesleyan Chapel on Saturday, when Mr. Lawrence Kinney, of Worthington, was married to Miss Bertha King, and Mr. Thomas Whyman of Swannington to Miss Edith King, daughters of Mr. William King of Greaveley Farm. The brides were attired in white silk dresses, trimmed with shell embroidery, with wreaths of orange blossom and bridal bells, and they carried bouquets of white chrysanthemums and lilies. The bridesmaids were the Misses Hilda and Gertrude King, sisters of the brides, and they were attired in dresses of pale blue voile with Tamil black hats with black ostrich feathers, and carried bouquets of white chrysanthemums and narcissus. Mr. Dan Kinsey acted as best man. Miss Bertha King was given away by Mr. R. Bryers, and Miss Edith King by her brother, Mr. Albert King. The Rev. W. L. Brewet, of Ashby-de-la-Zouch officiated at the ceremony. During the service the hymns, "The voice that breathed o'er Eden" and "O, perfect love" were sung, and at the conclusion Mendelssohn's wedding march was played by the organist, Miss Ida Lakin. A reception was afterwards held at Greaveley Farm - The presents were numerous.

Leicester Journal - Oct 4th 1918

OSGATHORPE WESLEYAN CHAPEL

Harvest thanksgiving services were held at the above place of worship on Sunday, when two sermons were preached by Mr. H. Richardson, of Standard Hill. The chapel was suitably

adorned with the fruits of the earth, generously contributed by friends. On the following (Monday) evening a public meeting was held, presided over by Mr. G. Wilcox, and addresses were given by Mr. Richardson and Mr. F. Holland (Shepshed). The collections on Sunday and the proceeds of the sale of fruit were in aid of the chapel funds.